March 13
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity" (MATTHEW 14: 41).

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A MARVELOUS AND WONDERFUL WORK.*

THERE has been sounding in my ears the declaration made, again and again, by the Lord of heaven in the revelations that were given to the prophet of this dispensation in the beginning of this work. You who are familiar with the book of Doctrine and Covenants know that many of those revelations commence with language something like this: "Behold, a marvelous and wonderful work is about to come forth among the children of men." I could not help thinking as I looked upon this vast congregation, how wonderfully the promise of the Lord has been fulfilled that was made through the mouth of His prophet, even before there was any Church organization. I take it that nowhere upon the face of the whole earth this Sabbath day is there such a gathering to worship God as we have here in this great tabernacle, to say nothing of the thousands who are gathered in other buildings upon this ground. It seems astounding to me that men who observe the ever-increasing strength of this cause cannot discern the hand of God and His power in this work of the latter times.

Many years ago, when I was laboring in the British mission, I attended upon one occasion a lecture that was delivered by Mr. Charles H. Bradlaugh. His lecture was entitled, "Is Christianity a persecuting religion?" And he told a most terrible story of the things that had been perpetrated in the name of religion. A young man in the congregation wanted to know from him if it is not an evidence of the power of God and the existence of God, that those early Christians in the meridian of time, not-

*Excerpts of address delivered by Elder Joseph W. McMurrin, of the First Council of Seventy and President of the California mission, at the Fifth session of General conference, in the Tabernacle, Salt Lake City, October 7, 1923.

withstanding the fact that the wisdom and strength of the nations were opposed to them, were preserved and made to prosper. I wondered what manner of answer could be made. I thought in my own soul: "Surely the history of those early Christians is an evidence of the protecting hand of God." I was very greatly surprised when that great intellectual giant made answer, for his answer was: "Young man, away out in the Western part of America there is a people whose history is more wonderful than anything that has ever been written of the early Christians. That people have not only been opposed by the nations of the world, but they have had to contend with the religions prejudices of all mankind, and in spite of all this opposition, they have made more wonderful advancement than was ever made by the early Christians. I speak of the 'Mormon' Church of Utah. Do you think their preservation is an evidence of the power of God?"

I don't know what may have been in the minds of that company of men who heard that lecture, but in my own soul there was a very great degree of joy and satisfaction in the thought that when Mr. Bradlaugh, with all his intelligence, sought for a religious organization that would parallel the history of the early Christians, he had to go to my people and to my Church, and I was convinced that he singled out the Church of Jesus Christ of Latter-day Saints for the reason that they more completely did parallel the history of the early Christians than any other religious denomination upon the face of the earth.

When I was on my last mission in Great Britain I picked up in one of the great cathedrals, a pamphlet which was headed: "Why I am a Roman Catholic." I think it would not be amiss right here to read a paragraph or two from that pamphlet. It was written by a Catholic priest:

> And again, when Luther, Calvin, Henry VIII., and their followers were starting in their mad career, either the true religion was then in the world or it was not. There isn't any room for argument in relation to that declaration. Of necessity the true religion was either in the world or it was not. If it was they committed grievous crimes in making new religions to oppose it. And if the scriptures be true, that statement is just as true, as the first declaration, for we can read in the scriptures of divine truth the testimony of the Apostle Paul, that "though we, or an angel from heaven preach any other gospel unto you, let him be accursed."

So declared the ancient man of God as he was lit up by the inspiration and power of God. So that this priest was fully justified in making the statement that I have read, that if the true religion was in the world in the days of those reformers, the reformers committed a grievous sin in seeking to establish other religions in opposition to the truth.

If it was not, they were powerless to create it. It takes a Christ,

not a Luther, to create a Christianity. On either supposition, therefore, Protestantism is not the true religion of Jesus Christ.

I believe in that doctrine. It matters not how earnest may have been the desire, or anxious to do good on the part of the men that we speak of as the reformers, if the true religion had vanished from the earth, they did not have power to create or restore it. Thank God, in the dispensation in which we live, we do not assume an authority without revelation, like the religions of the day. We are in harmony with the declaration that is made by this Catholic priest: that because of the absence from among men of the truth of God that was revealed for the salvation of the human family, it was necessary that the Author of that religion who is the source of power and authority should restore it. The message of "Mormonism" is that in the dispensation in which we live the Lord our God, and His Son, our Redeemer, and holy angels, who formerly exercised authority as mortal men, have come to earth in their resurrected bodies and they have restored that lost authority. When the infidel could see the marvelous character of this work, when the Catholic priest could discern the fact that if the truth of God had been lost from the face of the earth, it could only be restored by the Redeemer of the World, surely we who have received the restored Gospel ought to comprehend that fact, and in our souls there should be that joy that passeth understanding.

The Gospel has been revealed; the heavens have been opened; the Lord our God has made His appearance; divine authority has been conferred upon men. I would to God that we had the power to declare it in the ears of all who live, for it is the truth of God. May our Father in heaven so bless us that we may be true to the faith and work out our salvation, and so let our light shine before men that they will be led from darkness to the light that has thus been made manifest, and plant their feet in the path that has been revealed—for the truth has been revealed that will take men back into the presence of the Lord our God. May we all travel in that path faithfully all the days of our lives, I humbly pray, in the name of Jesus Christ. Amen.

TRUE CONCEPTION OF GOD GAINED THROUGH REVELATION TO JOSEPH SMITH.

Elder Melvin J. Ballard.

(*Continued from page 150*).

Joseph Smith further taught that so far as man is concerned, after the fall of Adam wherein mortality was introduced in the world, there is no way nor means by which man could be raised from the grave except through the death of the Divine One. A great and eternal law had been violated, and it required the

death of a God, really, to atone for the broken law and bring to pass the salvation of man and the salvation of the world. We do not accept in any theoretical way, but in a practical, in a real way, that the mission of the Lord Jesus Christ was to die for the sins of the world, to redeem all mankind from the grave, and to redeem man from his individual sins upon certain terms and conditions that are specifically laid down in the Gospel.

Look at these things for a moment from the Prophet Joseph Smith's point of view, and as the result of his teachings. When man came into the world, he came under the bondage of death, for it was upon him. The seeds of death were in the body, and the mortgage was to be foreclosed, and death was to have its own, and no power could stop man from passing through that thing we call death. It had to have its say, and so it claims us all. And yet the Lord Jesus Christ was the first one to rise from the dead. We know that He arose from the dead, not only because of the witnesses and the testimonies of the apostles who saw and heard Him, but because of the witnesses we have in our own day and time, we know that it is so; and not only He but others arose. And we know that His rising from the dead was not a reawakening back to mortal life, as some are now teaching—that when His body lay in the chill tomb, that some convulsions of nature occurred, an earthquake, and it awakened Him, and He came back to mortal life and then passed a few days or years with His disciples, and finally went off and died a natural death. Such are the teachings of some to-day. We know that He really died, that His spirit went out of His body, and that His body was resurrected to a real and tangible condition; not merely the spirit arising from out of the body, as some teach resurrection, but that His resurrection was an actual coming back into a real and tangible body, so that He could say to His disciples, "Handle me and see, for a spirit hath not flesh and bones as you see me have"; and so He was a real individual.

And as He was the first fruit of them that slept, so is He the Light and the Way. No man ever will come up except by the powers that Jesus Christ had, and He had them before he came into the world, and He exercised them for Himself and He will exercise them for all mankind. They shall all arise and come forth.

The mortgage of death was foreclosed, and death claimed its own, and the grave received the body, and there it would stay forever and forever were it not that Jesus Christ has interceded. He has settled with the holder of the mortgage.

And now He proposes to give back these bodies glorified. To those who keep the full law, He promises to give a celestial body, full of celestial power and glory and splendor; and to those who keep the terrestrial law, a body not so glorious, but still glorious and wonderful and splendid; and then telestial bodies to those who keep the telestial law. And so, He extends to each and all,

this privilege. Oh, is He not a wonderful Friend? This is what the Lord Jesus Christ has done for man.

So far as atoning for individual sins is concerned, when He came to the moment of receiving that tremendous load upon Him, as He knelt in the Garden of Gethsemane, He said: "Oh, Father, if it is possible, let this cup pass." Was He speaking of His death? Not so much concerned, I fancy, about His death, as that mysterious load, that wonderful load of the sins of man that He was about to assume. I believe it because, look at Him on the cross. Look at His behavior in comparison with that of the thieves on either hand; while they railed at Him and at others, while they made much noise and confusion, He was silent.

Once or twice He spoke, and His actions were so peaceful that when finally the Sabbath was about to dawn, it being contrary to the law that one should hang upon the cross upon the Sabbath day, men were sent to break the bones of the dying victims, to speed their death, before the Sabbath dawned; and they broke the bones of the thieves upon either side and so silent was this central figure that they approached Him to break His bones, and lo and behold, He was dead. It was not the fear of the cross nor of the nails; what was it? He was, as He knelt in the Garden of Gethsemane, baring His back, so to speak, to take upon Himself the sins of the world, and in one great tremendous sum, the load was placed upon Him.

No wonder He staggered under that load and fainted on the way to Calvary; and He died with the sins of the world upon Him—sins that shall be forgiven upon condition of individual obedience, repentance, baptism and confirmation—those rules which He who has the right, has prescribed—the way and manner by which we may gain access unto that grace and saving power that He has, even to relieve us of our individual sins.

Such is the conception we have from the teachings of the "Mormon" Prophet Joseph Smith with reference to the redemption of mankind. We believe also that He died to save that which He created, the earth upon which we dwell.

When, following His baptism, He went into the wilderness and no man knew where He was, there was one who knew—that envious, covetous brother of His, who came tempting Him and saying: "If thou be the Son of God, speak and these stones can be made bread; you are hungry." He had been fasting, but His answer: "Thou shalt not live by bread alone" silenced the tempter.

And then again, upon the pinnacle of the temple and the rebuke that followed, and finally there came the real question into view. What was it? In panoramic vision, there passed before the mind of Jesus Christ the kingdoms of this world in all their splendor and their glory, and they were offered by the tempter to Jesus Christ on easy terms. You can have them all if only You will fall down and worship me. Then Jesus Christ

knew who it was that tempted Him and said: "I know thee now, get thee behind me Satan, for it is written thou shalt worship the Lord thy God and him only shall thou serve."

It is true that at that moment and since that period, also, the tempter has had temporary control and rulership in the world. It has been his very largely, but he is an usurper and, had Jesus Christ accepted of his gift of the kingdoms of this world, the title would have been no good, for the tempter has but a squatter's right on the kingdoms of this world and he is to be ousted. Had Jesus Christ yielded and accepted of the offer of this usurper, He would have at once lost the right to redeem the world in the way specified, namely, to die for it.

And so He died upon the earth that He created under the appointment of His Father, to redeem the earth as well as men, and He died to earn the right to rule as King of kings and as Lord of lords, and so the Latter-day Saints are preparing the way for His return. We not only glorify that which He has accomplished in life, but to us there is no ceremony, no ordinance, sacred or valid, that does not have the sealing power and blessing and sacred name of Jesus Christ associated with it, for all we are and all we do is in His sacred and holy Name.

We look for Him to return again. I rejoice to know that glorious as the past has been, the future is more wonderful. To the men who stood by when He ascended, the angel said: "Ye men of Galilee, why stand ye gazing into heaven? This same Jesus Christ which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Indeed, in part so has He come, for only a few saw Him ascend, not the multitude, and a few have seen Him return. In the Sacred Grove, Joseph Smith saw Him, and Oliver and Joseph saw Him in the Kirtland temple, and upon other occasions a few have seen Him already come. So, in part at least that is fulfilled. The Latter-day Saints have a different conception than others with reference to His return. It is not a return once and all the world shall know it. No, the few should see Him return. "And then it was said that the Lord whom ye seek shall suddenly come to his temple and all shall not see that." In part that also has been fulfilled when Joseph Smith and Oliver Cowdery in the Kirtland temple saw the wonderful vision of Him, which is recorded in the 110th section of the Doctrine and Covenants.

He did appear and yet the day will come when He shall appear, and the east and the west shall know it, and many shall call for the rocks to fall down upon them to hide them from His presence. He shall come to rule and reign as King of kings and Lord of lords, and we are preparing for that coming. That is the mission of the Church of Jesus Christ of Latter-day Saints in the world to-day, to prepare the people to receive their King when He shall come.

(TO BE CONTINUED).

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING NOVEMBER 30TH, 1923.

Conferences.	Conference Presidents.	Missionaries.					Local Priesthood.					Members.	Children under 8 years old.	Total No. of Souls.	Baptized.	Excommunicated.	Died	Answered Calls While Tracting.	Invitations In While Tracting.	Gospel Conversations.	Tracts Distributed.	Pamphlets Distributed.	Copies of Book of Mormon Distributed.	Other Standard Church Works Distributed.	Meetings Held.
		Apostle	H. Priests	Seventies	Elders	Ladies	H Priests	Elders.	Priests	Teachers.	Deacons														
Birmingham.....	F. R. Kirkham.....			1	10			20	23	9	29	474	68	623	12		10	40014	173	6110	107810	1729	52	4	474
Bristol	John E. Wahlquist		1	1	5			5	5	1	2	108	28	149	6		1	28863	17	2245	64551	729	15	9	276
Hull	Alpheus Harvey...			4	7			11	7	5	18	249	34	324	26	1	1	24261	143	6513	97724	1139	16	7	424
Irish	B. R. Birchall.....			4	2	1		9	9		7	164	25	214	12		1	12247	37	2840	34468	936	21	15	374
Leeds	David D. Lamph...			1	9			14	18	15	35	493	89	664	30	1	4	23356	94	5072	52521	1480	10	2	351
Liverpool	John Walsh.....		1	1	6			7	24	15	37	462	54	599	30	3	4	20660	40	3225	82765	1451	14	8	377
London	Joseph E. Wright		1		8	1	1	33	21	12	26	465	79	637	28		7	56045	135	7531	109428	5124	58	24	515
Manchester	William Blackburn		1		8			18	20	4	19	342	49	452	19		4	14903	108	4275	38334	2313	23	16	318
Newcastle	William M. Harris			1	7			16	17	9	39	394	87	562	36	1	6	21434	94	4348	168807	2923	26	16	625
Norwich	Peter Tolboe.....			1	6			6	13	1	4	120	19	163	9	1	3	38705	178	5533	84832	1007	14	3	263
Nottingham	Selvoy J. Boyer....		1	1	5			27	15	13	27	338	76	496	38		5	27479	152	5810	74355	2112	15	15	223
Scottish	Dean W. Bench....		1	1	7			11	14	4	23	204	50	306	49		8	37509	203	6588	83404	4397	33	33	328
Sheffield	Fielding K. Smith.		2	1	8			13	14	4	28	274	42	375	28		3	37136	134	7602	94632	6078	16	6	386
Welsh	John W. Crofts...				6			8	8	2	3	87	10	118	10		2	18836	104	3526	37159	683	9	16	238
L'pool Office.....		1		1	3	1																			
	Totals.....	1	8	18	97	3	1	198	208	94	297	4174	710	5682	333	7	59	401448	1612	71218	1130790	32101	322	174	5172

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, MARCH 13, 1924.

EDITORIAL:

PRICE OF THE NEW WORLD'S CONTRIBUTION.

THERE is a law in physics which declares that for every movement there must be a motion of corresponding force in the opposite direction. Physical progress must be purchased by the expenditure of a force of equal intensity and moment to the one desired. Thus, nothing can stir without exerting a like opposite force upon some other body of matter. The express train speeding along at sixty or more miles per hour; the airplane bounding through space apparently in defiance of natural law; the snail, creeping lazily across a damp garden floor—all are dependent for their movement upon their ability to react upon some other body, and to cause that body to move in opposition to them. Luckily for the inhabitants of the earth, the world is of sufficient proportions that, to all intents, neither the herculean effort expended by a railway locomotive nor the negligible influence of an ant's movement is of sufficient magnitude to disturb the equilibrium of the universe. Mankind as a whole does not feel either's movement. But not always can man so ignore the price paid for progress.

By a strange coincident, this law of physics has a counterpart in the discovery of America. The western world has truly contributed several articles which make for man's well-being. The potato, Indian corn, the turkey and many other valuable products have been introduced as a result of Columbus's discovery. But along with these beneficent articles has come one of an egregious nature. Tobacco has been the price collected for the beneficial products wrested from the western land.

The story is told that when Sir Walter Raleigh first attempted to use this new product, his servant became much alarmed and threw water upon the gentleman that the fire which was presumed to be consuming his master might be extinguished. But, the poisonous plant of the new world was destined to outlive the fear which Sir Walter Raleigh's servant held; and in the four centuries since its introduction has fixed its clutches upon the greater part of the human family. Not only the masculine members have become its willing slaves, but now women are falling subject to it.

In some countries, the deleterious effect which tobacco has

upon growing youths has been recognized and, consequently, laws have been enacted to prevent its sale and distribution to minors. Russia, Turkey and Persia have had laws prohibiting its use by adults; at present, some of the states in the United States have anti-tobacco laws. Perhaps the prohibition of tobacco to adults is not necessary. Certainly, after a person has attained his majority, he should have discernment enough to observe whether the use of tobacco will work for his betterment or his degredation; whether he desires to be the master, or whether a mere plant can dictate his habits. It is a matter for the adult to decide. Latter-day Saints, however, have the will of the Lord, in addition, to assist them in making a decision. The Lord has said, "not by commandment or constraint, but by revelation and the word of wisdom," that "tobacco is not for the body, neither for the belly, and is *not good* for man." He counsels against its use.

It may be true, that the mere use of tobacco is not going to be an obstacle to a righteous man's ultimate salvation. But, quite aside from the disobedience to God's counsel and the impairment of health which the use of tobacco entails, it is enigmatical that high-class society has so long tolerated the obnoxious cigarette, or the other forms in which tobacco is used. Its use is such a filthy habit, such a repulsive practice that one wonders how it ever gained admittance to the drawing-room! Whatever prompted refined persons to receive tobacco on an equal social plane when fellow-human beings are denied admittance, remains one of the anomalies of modern society.

If a man must have his tobacco, and he is willing to assume the consequent responsibilities, perhaps no one can properly object—if the tobacco user respects the rights of others. But how few tobacco users respect the rights of others! They are ever willing to vociferate if anyone suggests that their personal liberties be restricted, yet they entirely disregard the person to whom the fumes of their cigarettes may be offensive. Truly, the habitual smoker is the most selfish person in the world! Even cultured persons will fail to observe the common courtesies due others; they will start a smoke without thought or question whether the practice may be objectionable to others in the near vicinity. They take for granted that everyone is desirous of inhaling air polluted with nicotine fumes. Compartments are specifically set aside in railway carriages for smoking, yet it is no uncommon occurrence to find other compartments saturated with tobacco smoke. Theatre halls become infused with smoke due to the uncontrollable addiction of men who retire to lobbies to satisfy their appetites between acts.

But in addition to the ignoring of the common courtesies due others which is so prevalent among tobacco devotees, it is a question whether society should allow its members to injure

their bodies by their indulgence in the use of tobacco. Society prohibits the use or even the manufacture, except under supervision, of opium and other seductive drugs. Should not the same be done with tobacco? Some, even scientists, may suggest that the harmful effects of tobacco, used in moderation by adults can not be clearly demonstrated; but Latter-day Saints, ever tolerant for the opinions of such persons, declare with positiveness that *tobacco is not good for man.* Thus have they been taught by the great Scientist.

The discovery of America supplied the world with several useful articles, but tobacco, which came as a perquisite, has proved to be a complete offsetting balance. If the potato, Indian corn and other American contributions had to be purchased, mankind has paid dearly for them through its use of tobacco.

G. Martin Hopfenbeck.

MINUTES OF THE NORWICH CONFERENCE.

The Norwich annual conference was held Sunday, March 2nd, 1924, at 13a St. Benedict's Street, Norwich. There were in attendance: Elders William E. Allen and G. Martin Hopfenbeck from Liverpool, President Selvoy J. Boyer of the Nottingham conference, President Peter Tolboe and all the traveling Elders of the Norwich conference, also many Saints, friends and investigators. Elder William E. Allen presided at all the meetings; President Peter Tolboe conducted; Sister Violet Shepherd was in charge of the musical numbers rendered during the sessions of the conference.

The Sunday-school session commenced at 10:30 a.m. by the congregation's singing, "Love at Home." Elder Floyd A. Bailey offered the invocation. "'Tis Sweet to Sing the Matchless Love" was sung as the sacramental hymn. The sacrament gem was repeated by Sister Gladys Moyses of the Norwich branch. The sacrament was administered by Brothers Alfred Burrell and Sidney Peek, assisted by Brothers Ernest Hook and Arthur Burrell. Brother James Hook of the Norwich branch led the concert recitation.

A program was then rendered by members of the Sunday-schools of the conference. A song, "Our King," was given by the Primary class of the Norwich branch. Edna Chilvers of the Norwich branch favored with a recitation. Arthur and Doris Burrell of the Norwich branch rendered a piano and violin duet. Maisie Brown of the Norwich branch gave a recitation, "Love." Elder Walter F. Whitehead sang, "Teach Me To Pray." Essays on the history of the auxiliary organizations of the Church were given as follows: history of the Primary Association, by Sister Mabel Moyses of the Norwich branch; history of the Religion

class, by Sister Violet Coleby of the Lowestoft branch; history of the Mutual Improvement Associations, by Sister May Coleby, of the Lowestoft branch; and the history of the Relief Society, by Sister Lily Walker of the Lowestoft branch. Brother George Minns of the Norwich branch favored with an organ solo. Essays were continued as follows: history of the Genealogical Society, by Brother Ernest Hook of the Norwich branch; and the history of the Sunday-school, by Brother Herbert Browne of the Norwich branch. A mixed quartette from the Theological class of the Norwich branch, composed of Brothers George Minns and Ernest Hook and Sisters Sarah Hook and Edith Ninham, sang, "Take Courage Saints."

Elder Arthur H. Aamodt then addressed the congregation. His talk was directed to the little children. With the aid of a few stories, he impressed upon the children the necessity of living clean and pure lives at all times whether they are alone or among a multitude of people.

Elder William E. Allen, the next speaker, also directed his remarks to the children. He pointed out the opportunities and the responsibilities of the youth of Zion in this day and age. He particularly showed the wonderful benefits that are to be derived from the Sunday-schools of the Church of Jesus Christ of Latter-day Saints.

The closing song was, "Scatter Sunshine." Brother William Walker of the Lowestoft branch pronounced the benediction.

Immediately after the Sunday-school session, an officers and teachers meeting was held. President Peter Tolboe reported the condition of the conference. Profitable and timely instructions were given by Elders William E. Allen and G. Martin Hopfenbeck.

The afternoon session commenced at 2:30 p.m. by the congregation's singing, "Guide Us, Oh Thou Great Jehovah." Brother James Hook of the Norwich branch spoke the opening prayer. The congregation sang, "Come, Let Us Anew."

Conference clerk Arthur H. Aamodt presented the names of the general, the mission and the conference authorities, all of whom were unanimously sustained.

Elder James D. Moyle, the first speaker, spoke of the divinity of the mission of the Prophet Joseph Smith. He showed how God chooses the weak things of the world to confound the wise.

Sisters Lily and Maggie Walker favored with a duet, "The Sinner and the Song."

Elder Kenneth J. Myers spoke on the folly and the sin of procrastination. He impressed upon those present, the necessity of present day action in all worthy causes.

The Norwich branch choir, under the direction of Sister Violet Shepherd, rendered the anthem, "Seek Ye the Lord"; Brother George Minns sang the solo part.

Elder Floyd A. Bailey delivered a very interesting discourse on

the attributes of successful men in life. He emphasized the importance of gaining the attribute of earnestness by showing what a large part it played in the lives of the Savior and the Prophet Joseph Smith.

President Peter Tolboe, the next speaker, showed that the Gospel is the same in all ages. He emphasized the necessity of being obedient to this one unchangeable Gospel.

Sister Violet Shepherd of the Norwich branch favored with a solo, "Perhaps."

Elder G. Martin Hopfenbeck spoke upon the subject of "The Priesthood." He clearly outlined the organizations in the Aaronic and the Melchizedeck Priesthood. He further showed the relationship of one officer in the Priesthood to another, and pointed out that each officer, regardless of the position he may hold in the Church, is at some time or other responsible to some other officer. The speaker clearly pointed out the impossibility of priestcraft's ever entering into the Church of Jesus Christ of Latter-day Saints.

The congregation sang, "For the Strength of the Hills." President Charles M. Coleby of the Lowestoft branch pronounced the benediction.

The evening session commenced at 6:30 p.m. by the congregation's singing, "The Spirit of God Like a Fire is Burning." Elder James D. Moyle offered the opening prayer. The congregation sang, "Come Listen to a Prophet's Voice."

President Selvoy J. Boyer of the Nottingham conference, the first speaker, in a forceful manner testified of the necessity of possessing an intelligent faith in God. He showed the difference between the faith of the Latter-day Saints and the rest of the world. In closing, President Boyer bore a powerful testimony of the truthfulness of the Gospel as restored to the Prophet Joseph Smith.

Elder George O. Gee, the next speaker, told of the degrees of glory that mankind inherits in the kingdom of God. He showed what requirements are necessary to gain these degrees of glory. He also pointed out how God aids those who are willing to serve Him, in gaining an exaltation in His celestial Kingdom.

Mr. W. A. Podd favored with two violin selections.

Elder Orlando J. Condie stated that progression is eternal, and pointed out that God will always amply reward all services that are rendered to Him.

Elder Walter F. Whitehead spoke of the joys of being of service to one's fellow-men. He said, many blessings and joys await us in heaven also for the services that we render here on earth.

Miss Ivy Browne sang the solo, "Jesus Lover of My Soul."

Elder William E. Allen then addressed the congregation. He dwelt upon the special blessings to be gained through membership in the Church of Jesus Christ. He also showed the beauty

and simplicity of this Gospel. Among the distinguishing features of the Church as outlined by Elder Allen, are its organization, its high standard of morality, the opportunity it offers for its members to be of service, its harmony with truth, the assurance of eternal salvation it gives to its members, the temporal salvation it offers here and now, and finally, the means offered by the Church to accomplish the great purposes of life. In closing, Elder Allen bore a strong testimony of the truthfulness of the Gospel of Christ.

The conference was brought to a close by the congregation's singing, "We Thank Thee, O God, For a Prophet." The benediction was pronounced by Elder Kenneth J. Myers.

ARTHUR H. AAMODT, Conference Clerk.

POWER AND DIRECTION.

CIVILIZATION depends not only upon the knowledge of the people, but upon the use they make of it. If knowledge be wrongfully used, civilization commits suicide. Broadly speaking, the college is not to educate the individual, but to educate society. The individual may be ignorant and vicious. If society has learning and virtue, that will sustain him. If society lacks learning and virtue, it perishes. Education must give not only power but direction. It must minister to the whole man or it fails.—CALVIN COOLIDGE.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries, honorably released from their labors in the Netherlands mission, sailed for their homes Friday, the 7th inst., per s.s. *Montlaurier*:

Walter R. White, Salt Lake, City, Utah.
Heber G. Taylor, Salt Lake City, Utah.

Baptisms.—Saturday, the 1st inst., a baptismal service was held at Pitsmoor, Sheffield, with President Fielding K. Smith conducting. Four candidates were baptized by Elder George C. Midgley; they were confirmed by President Smith and Elders G. Kimball Mellor, Willard Boden and Lyle A. Riggs.

Friday, the 22nd ult., a baptismal service was held in Hull (Hull conference). One candidate was baptized by President K. Marsel Widtsoe, and confirmed by Elder William G. Jackson.

Meeting of Traveling Elders.—The traveling Elders of the Hull conference met in Hull, the 1st inst., in regular monthly Priesthood meeting. The work in the conference was reported to be

progressing in a pleasing manner. "Our responsibility, as special representatives of Jesus Christ, in bearing the message of the Restoration to the earth" was the subject of an instructive discourse given by Elder Horace Y. Whittle. The speaker pointed out in his remarks, the missionary's responsibility and duty to (1) his Father in heaven; (2) Christ's Church and His Priesthood; (3) God's children—the missionary's fellow-men. Following Elder Whittle's address, methods were discussed for making the work of the missionaries more effective. President Widtsoe outlined the work for the ensuing month.

Branch Conferences.—An interesting and instructive branch conference was held at Lowestoft (Norwich conference) Sunday, the 17th ult. Three enjoyable meetings were held. The feature of the Sunday-school session was an essay on Church organization, given by Sisters Violet Coleby, Dorothy Coleman, May Coleby and Lilly Walker. At the officers and teachers meeting, the branch was reported to be in splendid condition by the various officers of the branch. Timely instructions were given by President Peter Tolboe and Elder Arthur H. Aamodt. President Tolboe and Elders Aamodt and Floyd A. Bailey were the speakers in the evening session.

The Mansfield branch (Nottingham conference) held a successful conference Sunday, the 24th ult. President Selvoy J. Boyer presided and Branch President Bernard Wilson conducted. The speakers at the various sessions were Brother Bernard Wilson, Elder Percy Whetton and President Boyer.

Sunday, the 2nd inst., the semi-annual conference of the Doncaster branch (Sheffield conference) convened at Doncaster, with President Fielding K. Smith presiding. The first session was conducted by Superintendent Joshua A. Rollinson. Short essays were given on the purposes of the Sunday-school, the Mutual Improvement Association and the Relief Society. The second session was devoted to the officers and the teachers of the branch. President Smith showed the great responsibility that rests upon each individual holding office in a branch; he pointed out the ways in which the branch could be improved. The speakers in the evening session were President Smith and Elders G. Kimball Mellor, Milford M. Mills, Lyle A. Riggs, Sterling C. Rigby and Harley K. Fernelius. A pleasing vocal selection was rendered by Sister May Prince.

Sunday, the 2nd inst., a branch conference was held at Gravesend (London conference). Elders A. Lewis Elggren and William M. Oswald were in attendance.

A branch conference of the Sittingbourne branch (London conference) was held the 2nd inst. President Joseph E. Wright was present and delivered a discourse at the Sunday-school and the sacrament session.

Sunday, the 2nd inst., a successful conference was held by the Northampton branch (Birmingham conference), with President Joseph E. Tillotson presiding, In the first session, members of the Sunday-school. under the direction of Elder Thomas S. Griffiths, rendered a pleasing program. Concluding talks were given by Elder Joseph L. Muirbrook and President Tillotson. The evening session was conducted by Elder Griffiths. A solo was rendered by Sister Winifred B. Lynn. Elder Griffiths reported improvement in the branch. Addresses were delivered by Elders Kenneth A. Curtis, Lester D. Hovey and President Tillotson.

Socials.—Saturday, the 2nd ult., the Batley branch (Leeds conference) held an evening of festivity. The entertainment consisted of a sketch, musical numbers and recitations. Funds were obtained for the outfitting of a new meeting-house.

The Halifax branch (Leeds conference) held a successful social Saturday, the 9th ult., to raise funds for branch song books. Well-prepared recitations, instrumental and vocal solos as well as selections from the Halifax and the Bradford choir comprised the evening's entertainment.

Monday, the 12th ult., the Pudsey branch (Leeds conference) held a delightful tea and social to obtain funds for the Pudsey Tracting Society. A successful response was accorded the entertainment.

A farewell social was held at Blackburn (Liverpool conference) the 20th ult., in honor of Brother and Sister Thomas Shorrock who are leaving shortly to make their home in Canada. Brother and Sister Shorrock have been steady, consistent workers in the branch and their presence will be missed by all those who know them. An enjoyable program was witnessed by those present, after which followed games and refreshments. Brother and Sister Shorrock were presented with a token of remembrance from the branch.

Thursday, the 21st ult., the Sunday-school of the Edinburgh branch (Scottish conference) held a successful social. President Robert L. Kenner, Elders Wallace R. Budge, Harvey H. Glade and Clyde R. Service and a large number of Saints and investigators were present. An enjoyable program of songs and recitations was rendered, after which a dainty lunch was served. The remainder of the evening was spent in playing games and in dancing.

A social was held in the chapel at Pitsmoor, Sheffield, the 23rd ult., under the auspices of the Beehive Girls. After a novel and impressive program, the main features of the evening were presented—two short sketches entitled, "The Secret of the Castle," and "Popping the Question." The characters in the sketches were well chosen and they rendered their respective parts commendably. The program was enjoyed by a large number of

Saints and friends. The following girls comprise the Beehive organization: Rose Bailey, Hilda Shaw, Ethel Chapman, Dorothy Bailey, Arvilla Smith, Dora Bargh, Lillian Chapman, Irene Bargh.

Saturday, the 1st inst., a social was held by the Northampton Relief Society (Birmingham conference). President Joseph E. Tillotson, Elders Thomas S. Griffiths, Joseph L. Muirbrook, Kenneth A. Curtis and Lester D. Hovey and a large number of Saints were present. A unique program, together with refreshments, comprised the evening's entertainment.

DAILY TASKS.

THE little duties that are drawn across our working hours,
Are very like the flower beds that soon will shelter flowers;
For they are grey and brown and drab, and often they seem drear,
But out of them the loveliness of blossoms will appear!

The little tasks that throw their shade across each working day
Are like the darning we must do before our hands can lay
The gentle stitches in a bit of fragile, whisp-like lace—
For each task has its bit of life—each fragment has its place!

Some of our work is sheer routine, and some is joyous fun,
But one must be completed ere the other is begun—
Each little item is a step toward some far shining goal,
Each tiny trifle goes to make a fine and perfect whole!

MARGARET E. SANGSTER.

DEATH.

TOMLINSON.—Brother John Thomas Tomlinson of the Doncaster branch (Sheffield conference) passed away February 24th, 1924. Deceased was born at Hucknall, June 21st, 1882, and was baptized and confirmed November 1st, 1893, by Elder W. C. Hunter. He is survived by a wife and five children. Funeral services were held in the Woodlands cemetery chapel under the direction of President Fielding K. Smith. The grave was dedicated by Elder Scott S. McCune.

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